The maner and order of proceeding against Christ, by the Iudges which held a counsell at Ierusalem, at the instance of Caiphas, which was High Priest that same yeere: And the sentence of death pronounced agaynst him by Pilate, then Gouerner of the Iewes, vnder Tiberius the Romaine Emperor.

1. Simon the Leper.

What Lawe haue we to condemne a man that is in bondage?

2. Rabaam.

I knowe not wherefore the Lawes are made if they bee not obserued and kept.

3. Achias.

The cause of the offender ought to be throughly examined before sentence of death be gyuen agaynst him. 4. Subath.

No man ought either by the law of God or man, to be condemned ere his offence be knowen, therefore tell vs wherein this man hath offended.

5. Rosmophin.

To what ende is the Lawe ordeined if the true meaning thereof be not kept?

6. Phytiphares.

That righteousnes which moueth sedition amongst the common people, is needeles for the estate of the Countrey. 7. Ryphar.

The Lawe it selfe condemneth no man, saue him that rebelleth agaynst it, and for that cause is it made. If he be a transgressor let his owne offence caste him, & not your coller or hastines.

8 Ioseph of Aramathia.

O what a shame is this, that in a whole Citty not one is to be founde that will defende the innocent. 9. Ioram.

Wherefore suffer we this iust man to die, is it for his righteousnes?

10. Ehiheris.

Although he be iust yet shall he die, because the people are moued by his wordes.

11. Diarabias.

Although we faigne outward boldnes, yet is he accused before the Counsell.

12. Sareas.

An Hypocrite is very dangerous in a common wealth, therefore let him be rooted out from the people. 13 Rabineh.

Whether he be iust or vniust, because he is against the maners of our forefathers, we will not suffer him. 14. Iosaphat.

Let him be bound in yron Chaynes and kept secretlye.

15. Philomeus.

If hée be neither iust nor vniust, wherefore do we stay and not condemne him?

16 Tecas.

It were better and safer for vs to banish him the Countrey, or els send him vp to *Cæsar*.

17 Mesa.

If he be iust then let vs ioyne with him, but if he be vniust let vs roote him out.

18 Sameth.

Let vs agrée about him least he rebell against vs, and if he will not obay vs let him bee put to torture. 19 Cayphas.

All you knowe not what you say: it is better that one man die then all the people perysh.

The sentence of *Pontius Pilate*, Iudge of the Iewes vnder the Emperour.

I Pontius Pilate, prouost and Iudge in Ierusalem, vnder the mightiest Emperor Tiberius, (whose Empire the most highest haue in képing) gréting. Sitting in iudgment seate for loue of iustice, by the Sinagogue of the Iewish people, is presented before me Iesus of *Nazareth*, the which with presumptuous wordes hath named himselfe to be the sonne of GOD, although he be borne of a poore mother: He hath preached himselfe to bee the King of the Iewes, aduaunting to destroy Salomons Temple, and to withdrawe the people from the most approued Lawe of Moyses. All this eracly considered and approued so, condemne we him to the Crosse with two murtherers.

This vvas found at Vienna in a little boxe vnder the ground.

To the Christian Reader.

WHen I was last busie with confuting of that pernitious booke of Iohn Enghilram (called the bluddy boke) through the murthers that haue beene committed by the Papistes among the Children of GOD, so found I at the Printers house, this Pamphlet printed in Dutch, and considering the matter, the person & the circumstances, I would not that the English nation, being novv (God be praysed) the most famous and renowmed, both for purity of Religion, and valiantnes in Cheualry, should be thereof depriued. Farewell in Christ Iesu our Sauiour, from mystudy in *Canterburie*, the 12. of May. 1586. *Yours in the Lord Gerardus Cossensus Doctor in Phisicke.*